

ENGLISH SUTTEES.—Is it too much to say that during the past two years, 200 females in Britain, or an average of two weekly, have been sacrificed to muslin and crinoline? At a dancing party in London a few weeks ago, one lady took fire, and set on fire five others! She died. When will this absurd custom cease?

OUR COINAGE.—It is calculated that the value of our coins is, Gold, 100 million pounds sterling; Silver, 125 millions; Copper and Bronze, not known; but in gold, silver, copper, and bronze, 900 millions of single coins are said to be in circulation.

POPULAR LITERATURE.—It is stated that works of an exciting or immoral nature are not in demand as formerly, and that those of a useful and improving character are fast supplanting them. This is cheering.

A KNIGHT-ERRANT OF THE CHURCH. having horse-whipped a fellow member at Cambridge, for not using the name of Jesus Christ when saying grace because a Jew was present, has been expelled the university.

REVIEW OF THE PAST MONTH.

Monday, February 25th.

AT HOME.—Her Majesty, opened Parliament in person on Tuesday, Feb. 5. On her way, an oriental, Mahomet Ali Khan, from Calcutta, attempted to thrust a petition into the state coach, and on being prevented made an attempt on his life, by cutting his throat. He is said to be insane. The Royal speech was more tame than usual, and made no allusion to Reform. Lord John Russell explained this by affirming that he had no support from the people, and there was too much truth in the remark. Lord Palmerston stated that the Secretary of the Colonies sent orders on Jan. 9 to Canada, not to give up the negro Anderson. The Church Rate battle has begun. Disraeli threatens to make them compulsory for ever! An Anti-

Church Rate Conference has been held in London, when above 500 delegates from all parts of the country, and many M.P.'s, were present. A liberal subscription, to provide the sinews of war for the coming contest was opened, and no surrender of "total abolition" adopted.

ABROAD.—Gæta has at length surrendered, and the young ex-king of Naples has gone to Rome to find comfort in the sympathy of the Pope. A fellow feeling will make them wondrous kind.—The Sardinian minister proposed to the senate, amid loud cheers, that Victor Emmanuel be forthwith proclaimed King of Italy. The Austrian Emperor wishes to be crowned King of Hungary, but the Magyars insist on having their old constitution.—In the Prussian Chamber of Deputies, Von Vincke carried this resolution in opposition to the ministry of the new king.—"That we do not consider it to be for the interest, either of Prussia or Germany, to place obstacles in the way of the consolidation of the unity of Italy."—This has cheered Germany, alarmed Austria, delighted Italy, puzzled the French puzzler, and gratified the English. We hope the Prussians will now let Denmark alone.—We had as good, as the *Times* says, "attempt to photograph an earthquake," as describe the ever-changing phases of American politics. But there seems just now to be a lull in the storm. The new President will soon take his seat. We expect the whole hubbub will result in concessions to the Southern blusterers.—As a contrast to American democracy, Russian despotism has decreed freedom to twenty millions of serfs on March 3.—China has paid the second instalment of her fine for the war.—India is now recovering from her financial difficulties, but a dreadful drought prevails in the north-western provinces, where not a blade of grass is to be seen, and four millions of people are said to be depending on charity.

Marriages.

Jan. 15, at Old King Street baptist chapel, Bristol, by the Rev. H. Webley, assisted by the Rev. F. Bosworth, the Rev. James Webley, late of the baptist college, Stoke's Croft, to Miss Mary Bligh, Stoke's Croft Road.

Jan. 22, at Sion baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. Frederick Laycock, of Roehdale, to Miss Mary Jowett, of Heaton.

Jan. 24, at Belvoir Street baptist chapel, Leicester, by the Rev. J. P. Mursell, Mr. Thomson, to Mary Jane, eldest daughter of Mr. S. S. Wheeler, Leicester.

Jan. 29, at the baptist chapel, Tottenham, by the Rev. William Landels, John Gilbert Halkett, Esq., Edinburgh, to Isabella Jane, eldest daughter of the Rev. Robert Wallace.

Jan. 30, at Bloomsbury baptist chapel, by the Hon. and Rev. Baptist W. Noel, William Howard Esq., of Great Russell Street, Bloomsbury, to Martha Sarah Sulman, of Holford Square, Islington, eldest daughter of the late Richard Sulman, of Gray's Inn Road.

Feb. 7, at Castle Gate chapel, Nottingham, by the Rev. C. Clermance, B.A., assisted by the Rev. James Edwards, the Rev. Charles Larom, minister of Townhead Street baptist chapel, Sheffield, to Mrs. Eliza Rooke, of Nottingham.

Feb. 11, at 24, Nicholson Street, Greenock, by the Rev. Oliver Flett, minister of the baptist church, Paisley, the Rev. W. Howie Wylie, of Ramsay, Hunt, to Miss Helen Young Pollock.

Deaths.

Dec. 16, at Shanghai, Emily Page, wife of the Rev. H. Z. Kloekers, baptist missionary, and eldest daughter of Lindsay Winterbotham, Esq., of Stroud, Gloucestershire, aged 35.

Jan. 14, at Arnewood, Hants., Mrs. Mary Crocker, aged 77 years, who was found dead in her bed. The deceased was the widow of Mr. Robert Crocker, who, for several years, was minister of the baptist church at Arnewood.

Jan. 17, at Cann Farm, Bilton, Gloucestershire, aged 40, Mary Ann, wife of Mr. Joseph Gazard; she has left her new-born babe, and a large circle of relatives to mourn her loss. Mrs. G. was a member of the baptist church at Gossington, and for several years a warm and devoted supporter of the sabbath school.

Jan. 20, at Ravensworth Terrace, Newcastle-upon-Tyne, John Lindsay Angus, Esq., aged 84, the senior deacon of the baptist body in that town, which office he sustained about sixty years, beloved by all that knew him; a bright example of consistency, meekness, stability of religious principle, uniformity of attendance on public worship, and of hospitality in receiving the ministers who visited Newcastle for baptist missions from 1806 to the close of his days. He was the only one who remembered the preaching of John Foster, who commenced his ministry in the old chapel in Newcastle, in 1792. The removal of Mr. Angus is keenly felt by a wide circle of friends.

Jan. 27, Miss Martha Boardman of Manchester, aged 81. Miss B. was baptized in Oak Street chapel about ten years ago by her late brother-in-law, Mr. Prestwich, and ever after walked worthy of her profession. She was sustained in her last moments by unflinching faith, and cheered by a good hope. For several years Miss B. had been a member of the baptist church at York Street.

Feb. 1, at Northampton Road, Clerkenwell, suddenly, of a diseased heart, Mr. Thomas Hughes, aged 57, who was for sixteen years an honourable member, and seven years served the office of deacon and treasurer to the baptist church, Goswell Road, London. "Truly his end was peace."

Feb. 2, at Balderton, Mrs. Mary Peck, in her 80th year. She had been a widow upwards of thirty-seven years, and was enabled to maintain, through Divine grace, an honourable career of christian consistency, as a member of the baptist churches of Collingham and Newark, for the lengthened period of about fifty-three years. Until unable, through the infirmities of old age, she would cheerfully walk two miles and back on the sabbath to the house of God, and for several years often did this three times on the Lord's-day, and once or twice in the week. "Her end was peace."

Feb. 2, Mr. John Stapleford, aged 74, many years a member of the General Baptist church, Archdeacon Lane, Leicester.

Feb. 7, at Glanwydden, North Wales, Mrs. Davies, widow of the late Rev. Thomas Rees Davies, baptist minister, in the 54th year of her age. She was much respected, and her death is a loss to many, but a gain to her.

Feb. 10, at the residence of his wife's father, John Garratt, Esq., Chesham, Bucks, the Rev. George Ward Pegg, aged 39 years, pastor of the General Baptist church, Commercial Road East, London. Mr. P. was a native of Melbourne, near Derby, and nephew of Robert Pegg, Esq., of Derby, Treasurer of the General Baptist Missionary Society. Much esteemed by a large circle of friends, and successful as a minister, his comparatively early departure, though doubtless gain to him, is felt to be a great loss by many.

Feb. 15, after a brief illness, Mr. Joseph Adshead, of Manchester, aged 61. We are not able to state of which of the baptist churches in Manchester Mr. A. was a member; but he had for many years been a Town Councillor, and occupied a prominent place among the philanthropists of that city. After that distressing calamity, Mr. A. published a very interesting book, descriptive of the "Wreck of the Rothsay Steamer," on the sands of Puffin Island, near Beaumaris. He also published, a few years ago, a valuable work on the "Progress of Religious Sentiment." Few men in Manchester stood higher in public estimation than our departed friend, whose manners were as unobtrusive as his piety and kindness were transparent.

THE
BAPTIST REPORTER.

APRIL, 1861.

HISTORICAL SKETCH OF THE ARMENIAN MISSION.

WE now resume, and bring to a close, the very interesting narrative of DR. DWIGHT, of Constantinople, respecting this missionary enterprise in lands trodden by the apostles of our Lord and Saviour.

Hitherto the protestants had remained connected with their former church, although refusing to conform to any of its idolatrous practices. Now, they had been cast out by terrible anathema; and although they had sought earnestly to have the anathema removed, so as to allow them to remain, yet so resolute was the Patriarch in his refusal, that he appointed a certain day when the anathema against the protestants was to be repeated each year, down to the end of time, thus cutting off all hope of a reconciliation. The excised members had but one alternative. By the help of the mission they were organized into a new evangelical church, over which a very worthy man of their own choosing was ordained as pastor, the Rev. Apisoghom Hachadorian. This occurred in July, 1846, and it was the first native protestant church ever formed in Turkey. The whole number of protestant churches now in the Turkish empire is not much short of FIFTY.

A mere ecclesiastical organization, however, was not sufficient to secure to the protestant subjects of the Sultan the quiet enjoyment of their civil rights. The Turks have ever governed the conquered races among them through their own patriarchs and magnates. The patriarchs were thus constituted by the Porte the civil representatives of their own people before the government. In conformity with this fundamental arrangement of the empire, it was necessary that the protestants should be organized into a civil community, under the recognition of the government, and that one of their own number should be appointed as their representative at the Porte. The first steps towards such an organization were taken by the Porte at the solicitation of Lord Cowley, who temporarily represented the British government here during a visit of Lord Stratford de Redcliffe to England in 1847, and subsequently the arrangement was placed on a permanent basis, through the interposition of Lord Stratford himself, by a high imperial firman.

It now remains for me to sketch as briefly as may be, the history of the Armenian mission during the last thirteen years.

The number of our missionary stations among the Armenians remained only five up to the year 1848, when a new station was opened at Aintab, under peculiarly interesting circumstances. A vardabed of the Armenian church, who was converted, had been preaching the gospel faithfully in that place, and the eyes of a few were opened to see the truth. Their numbers increased until, in 1847, a petition came to us from eighty-two heads of families in that place, begging us to send them a missionary. Mr. Van Eenep went there the same year; and the year following this place was added to our regular mission stations, making the sixth in all up to that date. A flourishing church was soon gathered, and it has continued to grow, beyond all precedent in Turkey, up to the present time. The regular sabbath congregation in that place is now over one thousand, and the sabbath school is probably the largest in the world, being composed of 1600 pupils, adults and children! Aintab is situated on the southern slope of the Taurus, and about sixty miles north-east of Aleppo. Its population is about 40,000 souls.

The native brethren in Aintab have been distinguished as pioneers in introducing evangelical views into many places in that part of the country, in several of which flourishing churches now exist. For greater convenience of administration, the stations south of the Taurus are now organized into a separate mission, called the Southern Armenian mission, including Aintab, Aleppo, Antioch, Marash, and Oorfa, each of which has its out-stations, fourteen in all, besides a great number of other places to which occasional visits are made by missionaries and native preachers.

Kessab is a large Armenian village on the Cassius, thirty-six miles from Antioch, containing about

3000 souls. The number of communicants in the protestant church there is over one hundred; and at a recent consecration of a new church-building one thousand persons were present. The present appearances indicate that the entire population of the place will soon be evangelized.

At Killis, an out-station at Aintab, a new and substantial stone church has recently been erected by the independent efforts of the people themselves, and a most encouraging work seems to be going on there among the Musalmans, as well as among the Armenians.

The rapid increase of evangelical light in Marash is so remarkable as to call for a very special notice. This is a large town, a little more than fifty miles north-west of Aintab. It is situated romantically on the southern declivity of a portion of Mount Taurus, and contains a population of twenty-five or thirty thousand, of whom at least ten thousand are Armenians, the rest being Musalmans, excepting a very few families of Jews. The people of this place have ever been noted for their ignorance and their fanaticism. The first announcement we find of any favourable indications in this place are in a Journal of the Rev. Dr. Schneider, of Aintab, in October, 1849, where he says, that "the leaven of truth has evidently begun to ferment there," and that a native brother had been sent from Aintab to survey the ground, and do what he could. This brother very soon returned, having been expelled by force, though he reported that he found in Marash at least "five or six sincere and honest inquirers after the truth." From this time the place was never lost sight of by our Aintab brethren. Native preachers continued to go there, oftentimes through much difficulty and danger, and eleven different times were they driven out by the

bigoted and ferocious Armenians; but still they persevered, for during all that time the truth was evidently making progress, and the *twelfth* time they were allowed to remain! It became an out-station of Aintab in 1852, but persecution was by no means at an end. In May, 1853, the number of openly avowed protestants was about twenty. In one year from that time the sabbath congregation consisted of about fifty, and in the latter part of the same year a church was regularly organized, consisting of sixteen members. In May, 1855, the place was occupied as a full missionary station, two American missionaries with their families taking up their abode there, at which time the congregation had increased to *one hundred and twenty*, and the members of the protestant civil community regularly enrolled were *seventy men, forty women, and seventy children*. From that time the progress has been astonishingly rapid. The congregation now numbers from 650 to 750 souls every sabbath, and the number of communicants added to the church within fourteen months is *seventy nine*, making the whole number, since its formation, only six years ago, and from so low and apparently hopeless a community, *one hundred and seventy*.

That the religion of these people is of the right sort, and not of that mercenary type which has sometimes been ascribed to the protestants of Turkey, may be gathered from the following facts:—The protestants, as well as most of the other people of the place, are generally poor. During the past year, owing to a scarcity of grain, the common articles of provision were three times their usual price, whilst day wages were not at all increased. Many a family was able to have only one meal a day, and that often of dry bread with onions or cucumbers. And yet, after paying fully one-sixth

of all their earnings in taxes to the government, they raised among themselves more than half the expense of their own schools, and contributed for church building, for the poor, and other objects, about £112 10s.; and, in addition to all, so deeply did they desire, during the winter past, to preach the gospel in the destitute villages around, that they actually formed a home-missionary society without any prompting from the missionaries, and subscribed to its funds the sum of £20 and upwards, with which two of their own number were to be sent forth on this errand of love! Are there not lessons in such facts as these, upon which many a church, and many a private christian, too, in England and America, would do well to ponder?

Time will not allow me to dwell on the progress of the work in other places in this Southern Armenian field. The geographical position of the two stations at Aleppo and Antioch is too well known to require description. Oorfa, the remaining station, is on the site of the ancient Edessa, and is situated about seventy-eight miles south-west of Diarbekir, and contains, it is said, a population of about 30,000 souls.

Diarbekir is on the Tigris, and although belonging at present to what we call the Assyrian mission, yet, as the Armenians form a large portion of the church and congregation there, it is proper that I should here give it a passing notice. This is a large town, containing from fifty to eighty thousand souls; and probably a more untutored and ferocious race of men can hardly be found in Turkey than the Musalman inhabitants. The first American missionaries took up their abode in Diarbekir, in the autumn of 1851, at which time a small protestant congregation had already been gathered, chiefly through native agency, although missionaries from

America had visited the place at different times. A succession of persecutions followed, and it was only through "a great fight of afflictions" that the gospel was there established. The present number of church members is seventy-five, and there is a sabbath congregation of from 200 to 300, which, on special occasions, rises sometimes to 600. I must not omit to notice here an instance of the true missionary spirit manifested by a self-denying native brother in this church. Across the Tigris, opposite Diarbekir, is the small village of Cuturbul. The native brother alluded to felt in his heart a strong desire to communicate the glad tidings of a free salvation to the poor ignorant people of that village. Without asking any counsel or aid from the missionaries, or even making known to them his purpose, in the first instance, he crossed the Tigris, wading through the waters with his New Testament in his hand, and, in his simple and earnest manner, he read and spoke to the people from the words of Christ. He was encouraged to continue his visits, and now that has become a regular out-station of Diarbekir, with a native preacher, and a sabbath congregation of fifty deeply interested listeners!

Passing into the Northern Armenian field, we have *fourteen* stations, and *thirty-five* out-stations, where, ten years ago, there were only *five* stations and *two* out-stations! And a mere glance at the positions thus occupied by the mission will show how important is the ground already gained.

In the great city of Constantinople, which is far more to Turkey than Paris is to France, the missionaries occupy four points, distant several miles from each other, and maintain six distinct preaching-places in the native languages every Sabbath. At Rodosto, on the north-

ern shore of the sea of Marmora, is a small church and congregation, with a very active and useful native pastor. We have two missionaries there, a native church, and an increasing congregation; and also interesting out-stations at Thyatira and Aidin. Smyrna is too well known to need any description. Broosa and Trebizond, once stations of the Board, have now become out-stations, in each of which is a flourishing church under the superintendence of an excellent native pastor.

Baghchejuk and Nicomedia, on opposite sides of the Gulf of Nicomedia, now form one station, the missionaries residing a part of the year in each, and having under their care Adabazar, where is another flourishing church and native pastor, and a large number of villages, including the country around the ancient Nice, and indeed a large part of Bithynia, with an Armenian population of some 70,000 or 80,000 souls.

Cæsarea, or Kaisery, as it is now called, one of the most important places in Asia-Minor, situated at the foot of Mount Argeus, in ancient Cappadocia, has been occupied as a missionary station since 1854, though the seeds of gospel truth had been sown there long before, by the instrumentality, in the first instance, of the exiled protestant brethren already mentioned, and afterwards of other native preachers. Nigdeh, Evkerek, and Moonjoosoon are its out-stations, all of them large and important places, in which a promising beginning has been made. Within thirty miles of Cæsarea there are nineteen villages in which Armenians are found, and the spirit of inquiry is now rapidly extending among the Greeks also of that quarter. In July last a petition from Zenjir Dereh, signed by nearly thirty Greeks, came to the missionaries asking for an evan-

gelical preacher; and although political motives doubtless instigated some, yet it is believed that among the signers are sincere inquirers after the truth.

Yozgat, the seat of a pasha, situated in the ancient Pontus, north of Cæsarea, is another missionary station, in which, during the last year, an extraordinary spirit of inquiry has been manifest. Many of the Moslems seemed to participate in it. One of this class said to one of our brethren, "Since you protestants came among us, you have caused us to fall into great doubt and fear." Marsovan is at present an out station of Yozgat, and has a congregation of 150 souls. It is a large Armenian town, and the truth has found very general access to the minds of the people, giving promise of a great harvest at no very remote period.

At another out-station, Sungurlu, a remarkable work has commenced among the gipsies, and there is ground to hope that all in the place will be brought to the knowledge of the truth. About one hundred of them now attend regularly the preaching of the word. It is somewhat questionable whether these are of the true gipsy race, although they are so called, and their habits resemble those of the gipsies.

In the neighbourhood of Yozgat are also large numbers of a people called Kurle Bash, who are urgently demanding missionary labourers.

Directly east of Yozgat, and in the province of Pontus, is another mission station at Sivas, the capital of a Pashalik. It contains about 50,000 inhabitants, and is surrounded by numerous villages, which are open to the preaching of the gospel. More than 500 Armenians of Sivas have admitted that they have no confidence in the system of their own church. There are four out-stations.

Sixty miles north of Sivas is

Tocat, another station of the Board, with its out-stations at Amasia and Zilleh. The population must be fifty or sixty thousand. It is noted as the burial-place of Henry Martyn. During the past year there has been remarkable progress, so far as correct religious sentiment is concerned; and our solitary missionary there, and the native brethren, have free access to Armenians of every rank, even to the very highest. An earnest spirit of inquiry prevails, and the priests complain that nobody comes to church. Two of them have actually left the duties of the priesthood, and gone into secular employments for a livelihood.

At Zilleh, where the Greeks have forgotten their own language, and use only the Turkish, a copy of the Bible in Greco-Turkish, lent to an opposer, is now publicly read every sabbath in the church!

Directly east of Sivas, near the Euphrates, is the large station of Arabkir, with fifty or sixty thousand inhabitants, having six out-stations, and also numberless Armenian and Kurle Bash villages, where the preaching of the gospel finds ready listeners. The work in this part of the field was never more encouraging than it is at the present moment. The native brethren are active in their efforts to spread the truth, prayer-meetings and sabbath services are well attended, schools are flourishing, and everything indicates an early and large harvest.

South of Arabkir, across the Moorad Chai, the main branch of the Euphrates, is another important station at Kharpoot. The church here was organized with six members in 1856, and now it contains 36 members, and regular preaching services, with large congregations, are held both in the town and in thirteen villages around; 760 persons have begun to learn to read. The sale of Scriptures and other books is remarkable. During the

past year more than £117 have been received for books sold, which, considering the newness of the work and the poverty of the people, is an extraordinary sum.

The annual meeting of the Northern Armenian Mission, composed of delegates from all the stations, was held this year in Kharpoot, and evidently a good impression was made on the place by the presence of so many of the servants of God there.

During the meeting a native pastor was ordained over the church in Kharpoot, a promising young man, educated at the Bebek seminary. From seven to nine hundred persons were present to witness the ceremony.

One peculiarity of this part of the field is, that in the villages the missionaries are sometimes invited to preach in the Armenian churches.

Our most advanced post in this direction is Bitlis,* where one missionary resides, and another is on his way to the same place. It is situated near the south-western corner of the Lake Van; and the work has made a favourable beginning there, although there are many adversaries. Van itself, the great citadel of the Armenian faith, we hope to occupy before long.

The only remaining station of the Mission in Armenia is at Erzroom, the centre of a very large field, extending east to the borders of Persia, and north to Georgia, and including several important towns and villages on the south and east. This is one of the oldest stations in the Mission, yet its proximity to the Russian provinces has ever operated unfavorably to the spread of the truth there, as every now and then there have been threats of a Russian invasion, when Armenian protestants would be in peculiar danger. At present the work has received a new impulse,

and the recent assignment there of two missionaries, we trust, will, by the blessing of God, be the cause of still greater enlargement. In Khunoo, one of the out-stations of Erzroom, during the past year, ten Armenian families joined the ranks of the protestants at one time; and so earnest was their desire to hear the gospel that for awhile the native pastor was under the necessity of preaching every day of the week!

The three most recently formed stations connected with the North Armenian Mission are all in European Turkey at Adrianople, Philippopolis, and Eskizaghra, though with principal reference to the Bulgarians, a people who are wonderfully in earnest to possess the Word of God in their own spoken tongue.

From the brief survey we have now made of the Armenian field, it will be seen that the posts occupied by missionaries are central, and of commanding influence, and that nearly all of such places, from Syria and Mesopotamia to the Black Sea and Georgia, and from the Marmora and the Grecian Archipelago to Persia, are already in our hands. After having occupied one or two more points in Armenia with missionaries from America, we shall expect, by the help of God, to accomplish all the rest through native agency, upon which all our experience leads us to place the highest value.

The whole number of missionaries that have been sent out from America from the beginning in connexion with the two Armenian Missions is *fifty-eight*, and the whole number of females, being the wives of missionaries, or single teachers, is sixty-nine, making one hundred and thirty-seven in all. Of these, *eighteen* have returned to America on account of ill health, and *twelve* have died, *five* of the latter being male missionaries and seven female. Not far from *one hundred and sixty* native

* Bitlis belongs at present to the Assyrian Mission, although it is in ancient Armenia, and the labours of the missionaries are among the Armenians exclusively.

preachers, colporteurs, and teachers, were employed in these two missions during the last year.

It will at once be seen that the training of native brethren for the missionary and pastoral work is, in such a field, a matter of the highest importance. God, in his providence, has furnished us with a good number of pious and promising young men, whose hearts burn with a desire to be employed in scattering the good seed, and he has also thrown open to us the whole field, in a ripened state, and bids us enter in and gather in the harvest. The mission has had its attention constantly directed to the importance of having suitable training agencies at work, to fit these young men for the posts they seemed called to occupy. Our present arrangements are as follow:—

At Bebek, on the shores of the Bosphorus, we have a theological seminary, designed to give a thorough and comprehensive course of preparatory and theological education. In the preparatory department, besides grammar, arithmetic, and geography, there is a thorough course of the mathematics, mental and moral philosophy, and the natural sciences, and the English, ancient Armenian, Turkish, and Greek languages. In the theological department we have biblical criticism, systematic and pastoral theology, the composition of sermons, &c. The length of time required to complete the whole department is *seven* years, and the primary object is thoroughly to train a few to become pastors of important central places, teachers, &c. The present number of young men at Bebek is about forty.

Besides this we have a theological school at Kharpoot, and another at Aintab, the object of which is to give a shorter course of study to pupils of a more advanced age, who seem to be called of God to enter

upon the work of preaching the Word. These schools we regard as of the highest importance; and generally, while young men are pursuing their studies, they go forth on every sabbath to preach in some of the neighbouring villages. In each of these theological schools the present number of pupils is about twenty.

It is also arranged that at each missionary station throughout the country, where circumstances favour it, pious native young men be selected and put under the private training of the missionaries, to fit them to become helpers in the missionary work.

We have made but little use of common schools in our system of missionary agencies, beyond the precincts of the existing protestant communities. Our rule is to *aid* each protestant church, so far as necessary, in maintaining a good common school for protestant children, with a christian teacher, and thorough religious instruction. In these schools the children of Armenian parents are also admitted, and thus common education is made subservient to the propagation of the truth.

I can only very briefly refer to our labours in connexion with the press. The whole Bible has been translated into the modern Armenian and the Armeno-Turkish, and new editions are continually being printed. One of our number, Dr. Riggs, is now engaged in preparing a version of the Old Testament into the Bulgarian language. A large number of excellent religious books and tracts have been translated and printed by us for the Armenians; and I hesitate not to say that this branch of our labours has been behind no other in the blessing it has received from God; and it is becoming more and more important as the work of reformation goes on. From *fifteen to nineteen millions of pages of books and tracts of all sorts are*

issued from our presses in Constantinople every year.

In closing this imperfect sketch of what God has wrought in this land, I would merely add that the influence of Divine truth is clearly not destined to be confined to the Armenian race. It is even now passing over to the Turks, and our hopes are strong that a large work will soon be unfolded among that people. It is also passing over to the Bulgarians, and there are signs of a rich harvest in that quarter.

And who can believe that, sooner or later, the Greeks, and all the other races of this widely extended empire, including the descendants of God's own chosen people here, will not yield themselves joyfully to the sceptre of our Lord and king? Adverse influences are many and strong, and often times discouragements arise within the very churches of the Lord: but we know that it is God's work and not ours, and we are sure that it is safe in his hands. To HIM BE ALL THE GLORY!

Spiritual Cabinet.

GOING HOME!

CHRISTIAN you are going home, and will not the pleasures of home amply compensate for the troubles you now experience? Then "God shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things" will have passed away (Rev. xxi. 4). Is not that delightful prospect enough to hush your complaints, and to make you "patient in tribulation?" Are the sufferings of the present time worthy to be compared with the glory that shall hereafter be revealed in you? You know they are not. Then go on your way with a lighter heart and a braver spirit. Nerve yourself for conflict, and sorrow, and disappointment, by the all-inspiring recollection, "I am going home. I shall soon be at home."

"Going home!" Is it so, bereaved christian? Then let us comfort one another with these words. We may weep beside the graves which are hallowed to the memory of the departed, but the sunshine of heaven shall illumine our tears, and bring a rainbow of promise over our hearts. True, our friends cannot return to us; but oh,

blessed thought! we shall go to them—nay, we are already going to them. We have set out on the journey which is to bring us where they now dwell; and ere long we shall be clasped in their embrace, and gladdened by their converse. Eagerly they await our arrival, for their joy is incomplete without us; and as we think of the glad meeting which will restore us to each other, and banish in a moment the pain of past separation, the distance now between us seems to lessen, and we say to ourselves, "Patience, sad heart; bear up a little longer; we shall be at home presently."

"Going home!" How soothing is this assurance to those humble believers who have no earthly home—to those who, through bereavement or reverse of fortune, have been thrown amongst strangers, and who often sigh for the generous sympathy and the fond endearments which surrounded them in earlier years. In moments of loneliness and gloom, let us soften all hard thoughts of our present isolation by the refreshing contrast which a coming future unfolds to us. Will not the fair vision of our home above help to make us more patient

and contented under the privations which we now endure? We are solitary and neglected here, and our aching hearts sometimes yearn for the love that we see others enjoy; but there we shall no longer be orphans in the wide wide world but children at home, and that for ever and ever. All the tenderest feelings, and all the social instincts of our nature, will then be perfectly satisfied, and our warm and outgushing affection be fondly welcomed and reciprocated.

"Going home!" "Here we have no continuing city, but we seek one to come." We are strangers and sojourners upon earth. And we rejoice in the fact. We are glad that this world is not our rest; for "we would not live alway"—we would not like to think that our fairest hopes and our brightest joys were already realized, and that we were never to expect entire freedom from care and disappointment. Amidst our various trials and temptations—when sin grieves, and when bereavement saddens us—how it comforts our hearts to feel that there is an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us!

"Going home!" Let this be the cheering motto of your life—the bright pole-star by which you steer your bark—the talisman which you carry with you wherever you go. Going home—a home with Jesus—a home in heaven! "Some months before his death," writes a christian father in the memoir of his little child; "when one of the little party during a walk observed that it was time to turn and go home, as they were doing so, David said, 'Sister, don't you know we've got no home, only heaven.'"

We have no home but heaven;—a pilgrim's garb we wear;

Our path is marked by changes, and strewed with many a care;

Surrounded with temptation; by varied life oppress;
Each day's experience warns us that this is not our rest.

We have no home but heaven;—then wherefore seek one here?

Why murmur at privation, or grieve when trouble's near?

It is but for a season that we as strangers roam,
And strangers must not look for the comforts of a home.

We have no home but heaven;—we want no home beside!

O God, our Friend and Father, our footsteps thither guide!

Unfold to us its glory; prepare us for its joy,
Its pure and perfect friendship, its angel-like employ.

We have a home in heaven;—how cheering is the thought!

How bright the expectations which God's own word has taught!

With eager hearts we hasten the promised bliss to share!

We have no home but heaven—oh, would that we were there!

THE FRUITS OF THE SPIRIT.

It may be said of the Holy Spirit, what Christ has said of other spirits—by his fruit ye shall know him. The fruit of the Spirit is *Love, Joy, Long suffering, Gentleness, Goodness, Faith, Meekness, Temperance*. These are the fruits by which the Spirit of God is known. But every man's own conscience must decide whether these fruits are ripened to any perfection in his own heart; whether these are ruling principles of his conduct. If his conscience is void of offence towards God and towards man; if he makes it the business of this life to prepare for his future existence; if he uses the present world without abusing it: if he is patient in affliction—not elated in prosperity—mild in power—content in servitude—liberal in wealth—honest in poverty—servent in devotion—temperate in pleasure: if he values not the present world above its real worth, and sets his chief affections on eternity:—this propriety of conduct in the various situations of life—this holy habit of the soul, turning from the things that are seen, and looking forward to things invisible, is the undoubted work of God's Holy Spirit.

Bishop Horsley.

Poetry.

THE CRISIS OF THE UNITED STATES.

BY JOHN G. WHITTIER.

The day is breaking in the East, of which the prophets told,
 And brightens up the sky of Time the Christian Age of Gold;
 Old Might to Right is yielding, battle blade to clerical pen;
 Earth's monarchs are her peoples, and her serfs stand up as men;
 The isles rejoice together, in a day are nations born,
 And the slave walks free in Tunis, and by Stamboul's Golden Horn!

Is this, O countrymen of mine! a day for us to sow?
 The soil of new-gained empire with Slavery's seeds of woe?
 To feed with our fresh life-blood the old world's cast-off crime,
 Dropt, like some monstrous early birth, from the tired lap of Time?
 To run anew the evil race the old lost nations ran,
 And die, like them, of unbelief of God, and wrong of man?

Great Heavens! is this our mission? Ends in this the prayers and tears,
 The toil, the strife, the watchings of our younger, better years?
 Sull, as the old world rolls in light, shall ours in shadow turn,
 A beamless chaos, cursed of God through outer darkness borne?
 Where the far nations looked for light, a blackness in the air?
 Where for words of hope they listened, the long wall of despair?

The Crisis presses on us, face to face with us it stands,
 With solemn lips of question, like the sphinx in Egypt's sands!
 This day we fashion Destiny, our web of Fate we spin;
 This day for all hereafter choose we holiness or sin;
 Even now from starry Gerizim, or Ebal's cloudy crown,
 We call the dews of blessing, or the bolts of cursing down!

By all for which the Martyrs bore their agony and shame:
 By all the warning words of truth with which the prophets came;
 By the Future which awaits us; by all the hopes which cast
 Their faint and trembling beams across the blackness of the Past;
 And in the awful name of Him who for earth's freedom died;
 O ye people! O my brothers! let us choose the righteous side!

So shall the Northern pioneer go joyful on his way,
 To wad Penobscot's waters to San Francisco's Bay;
 To make the rugged places smooth, and sow the vales with grain,
 And bear, with Liberty and Law, the Bible in his train;
 The mighty West shall bless the East, and sea shall answer sea,
 And mountain unto mountain call: PRAISE GOD, FOR WE ARE FREE!

Reviews.

*The Congregational Psalmist, Chants,
 Sanctuses, &c. Edited by the Rev.
 Henry Allon. London: Ward & Co.*

WHITHER are we dissenters drifting, and
 where shall we land at last? Some
 amongst us are aping the papists in our
 places of worship with their adornments,
 and others are mocking them in their
 musical performances. Many of us

almost wish we were more like those of
 our fathers who had no singing but after
 the Supper—the best and purest spiritual
 singing heard by heaven on earth from
 christian lips. It may be said that they
 went to the opposite extreme. Perhaps
 they did; but they were conscientious
 in their objections to this service in the
 worship of God being conducted by the

unconverted, and many pious ministers yet sympathize with them.

But chanting; was it not the Jewish mode, adopted too by the early christians? It might be; but not after the Roman fashion which many are now attempting to imitate, but in vain, for they will ever lag behind the papists in the perfection of such performances.

But our chief objection to this new rage for music, vocal and instrumental, in public worship, is, that it absorbs all the powers of our young friends, and often draws off their attention from the great themes of the gospel and eternity, and therefore cannot be well pleasing to God or acceptable to Christ, or aided by the Holy Spirit. Spiritual singing, except we repudiate the scriptural definition of it, is "making melody in your hearts to the Lord," and not scientific display. In a notice of the work before us in the *Baptist Magazine* for February, the writer observes:—

"Mr. Allon's 'Psalmist,' consisting of certain Psalms pointed for chanting, is an excellent collection of the sort. For an individual, or a small select party, the chanting of a Psalm is, at least, an innocent recreation. But to expect a large congregation to read music at sight, and to attend to the pointing, and yet at the same time to be regarding the meaning of the words, is so utterly utopian at present, that we cannot help thinking that chants in a dissenting congregation are a mistake and a piece of senseless imitation. Imitation of what? A cathedral choir. Even in parish churches chants are out of place. Congregations may scramble to overtake them, but in vain. They belong to an educated choir, and for the most part are in their nature antiphonal. For congregations they are a sort of steeplechase psalmody, in which the only object of the individual singer is to be 'in at the death.' Devotional sentiment can have no place; there is no time for it."

Speech of Sir S. M. Peto, on asking leave to introduce the Nonconformists' Burial Act, February 19th, 1861. Together with the proposed Bill. London: Printed by R. K. Burt, Holborn Hill.

We are not aware whether this pamphlet was printed for sale, or for distribution among ministers and officers of dissenting churches only; but having received a copy we bring it before the notice of our readers, any of whom, we expect, may obtain a sight of one from their minister.

Sir Morton, in his speech, does not fail to point out the injustice of the present system, and furnishes several notorious instances of clerical insolence and inhumanity towards bereaved relatives. He says:—

"My position, as Treasurer of the Baptist Missionary Society, occasions my often being appealed to in cases of this kind; and sometimes these refusals are attended with that which can only be deemed insulting, such as permission to bury in the middle of the night, the sexton himself not being permitted to dig the grave."

The worthy baronet brings the matter home, when addressing the Speaker, he says:—

"Now, sir, with regard to the excommunicate, the canons of the Church place all nonconformists in the realm in this position of disability, whether they be ministers or laymen. Nay more, sir, I believe a very large body of honourable members in this House are at the present moment *ipso facto* excommunicate; for if these canons are enforced, the representatives of no person could claim christian burial, unless they could shew 'that they had received the holy sacrament, at least, at the previous Easter.' Now, my Bill will have the merit of removing honourable members of this House from this disability; and I trust they will see with me that if canon law is good for one it is good for all, for that law cannot be entitled to the respect of the community which is only partially administered."

Elsewhere we give a form of petition in favour of the Bill, and we hope that our friends, those who reside in villages without public cemeteries especially, will not fail to send up petitions *forthwith*, for baptists, of all others, are most annoyed by the existing regulations and practises.

A Lecture delivered in the Hall of the Mechanics' Institution, Manchester, on Tuesday, February 26th, 1861, on Easter Offerings; an Illustration of State Churchism. By the Rev. Charles Williams (Baptist Minister, Accrington). Manchester: John Heywood. London: F. Pitman.

MR. WILLIAMS is a "full length" nonconformist. He and his friends, together with other dissenters, are fighting a hard battle with the Vicar of Whalley, in which parish Accrington is included, against what churchmen call "Easter Dues," but which Mr. W. more properly terms "Easter Offerings." This contest has excited much public attention,

for the parson is as resolute in enforcing the payment of his paltry and doubtful claims as his recalcitrant parishioners are in resisting them. We hope our readers will obtain a copy of this able exposure of high church exactions. More valuable information on the subject for one penny we have not seen.

Correspondence.

SIR MORTON PETO'S DISSENTERS' BURIAL BILL.

To the Baptist Churches throughout the Kingdom.

DEAR BRETHREN,—On behalf of the Committee of the Baptist Union, we invite your attention to the bill which has been introduced into the House of Commons by Sir Morton Peto, Bart., M.P., for enabling Dissenters to bury their dead in parochial and other public burial grounds, with a religious service conducted by their own ministers. How necessary such an act has long been, and how urgent it has of late been rendered by clerical refusals to bury unbaptized persons with the customary service, must be well known to you all; and the committee cannot doubt the pleasure with which you will welcome this well directed effort for the removal of a grievance which has been often and heavily felt. It is the wish of Sir Morton Peto that his movement within the House of Commons should be sustained by a movement without, and that numerous petitions should tell the Commons how extensively and how earnestly the relief he asks is desired. For themselves the committee have adopted a petition; and they thus venture to recommend a similar step to you. As the second reading of the bill is fixed for the 24th of April, there will be sufficient time, if action be prompt, for the transmission of a large number of Congregational petitions; and the Committee trust that their recommendation will receive a warm and universal concurrence. A form of petition and the needful directions will be found below; and the churches will kindly accept this public appeal, instead of a circular addressed privately to each pastor. On behalf of the Committee, we are, dear brethren,

Yours faithfully,

EDWARD STRANE,

J. H. HINTON,

London, March 8th, 1861.

} Secretaries.

FORM OF PETITION.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The petition of the undersigned members of a congregation of Protestant Dissenters of the Baptist Denomination meeting at—

Sheweth,—That your petitioners are informed of the introduction into your Honourable House of a bill to provide for the interment of Dissenters in parochial and other public burial grounds, with a religious service conducted by ministers chosen by the friends of the deceased.

That your petitioners have long and strongly felt the necessity of such a measure, in consequence of the attitude not unfrequently assumed by clerical incumbents in relation to the interment of dissenters, and more especially in relation to the interment of persons unbaptized.

Your petitioners therefore pray your Honourable House to pass the said bill into a law.

And your petitioners, &c.

DIRECTIONS TO BE OBSERVED.

Every person whose name is attached should sign *his own name*.

At least one signature must be on the sheet of paper on which the petition is written. For other signatures several sheets of paper may be pasted or stitched together.

Every person may sign who attends, even occasionally, at the place of worship.

When completed, the petition should be folded up like a newspaper, and enclosed in an envelope open at both ends.

Petitions may be sent to any member of Parliament *post free*, if inscribed—"Petition to Parliament."

Petitions intended to support the second reading of Sir Morton Peto's bill should be forwarded at the latest by the 22nd of April.

BAPTIST UNION, ANNUAL SESSION.

To the Editor of the Baptist Reporter.

DEAR SIR,—Kindly allow us, through your columns, to inform the brethren that the Forty-ninth Annual Session of the Baptist Union of Great Britain and

Ireland, will be held at the Mission House, 33, Moorgate Street, London, on Friday, April 19, 1861. The Session will open in the forenoon, at ten o'clock, when an introductory discourse will be delivered by the Rev. J. Wiberg, of Stockholm; and the remainder of the morning will be devoted to brotherly

conference and prayer. Refreshment will be provided at one o'clock, and the business of the Session transacted in the afternoon.

Yours faithfully,

EDWARD STRANE, } Secretaries.
J. H. HINTON, }
London, March 15th, 1861.

Christian Activity.

ONE HUNDRED YEARS AGO.

At this time when public halls and theatres are occupied for the preaching of the gospel, when even the venerable Abbey in Westminster and the more modern and spacious Cathedral of London are also now appropriated to the same glorious object, it may be interesting to refer to the period mentioned, and ascertain what was doing in those days to bring before the neglectors of the gospel its claims and blessings.

Those eminent brothers—the WESLEYS, had for many years been attempting “to establish their own righteousness.” Mr. Thomas Jackson says:—

“By the merciful providence of God, and by His grace, they were afterwards taught the doctrine of justification by faith, which their honoured friend, Mr. Gambold, appropriately characterized as “the sinner’s short way to God.” These two distinguished brothers received the essential elements of evangelical truth, and realized it in their own experience. Charles found peace with God, by faith in Christ, on a bed of sickness in Little Britain, under the roof of a poor working man; and John, a few nights afterwards, found peace with God in a prayer-meeting in Aldersgate Street. These events attracted no attention at the moment; but who can estimate the consequences of what took place on those two evenings? Happy in God, the Wesleys found the great secret of the world’s happiness; and they could not forbear proclaiming to all around them what a Saviour they had found, and what everyone might find. They were invited to occupy the pulpits of the London churches; but the old seat-holders complained that they could not get to their own pews, nor occupy them with comfort, because of the crowds that

pressed to hear these two converted brothers; and almost every time they occupied a City pulpit they received an intimation at the close of the service,—‘You must preach here no more.’ John Wesley says, ‘I made a virtue of necessity. I could not be silent; conscience would not allow me. I began to preach in Moorfields,’—an extended space, where there were no houses; a sort of place for low amusements and the gathering of idlers. There the brothers preached to thousands upon thousands of listening sinners, and God applied the word to the hearts of many. The winter was hastening on, and two gentlemen, personally strangers to John Wesley, (Messrs. Bell and Watkins,) came to him, and advised him to take a ruinous building in the neighbourhood known by the name of the ‘Foundry’—a place formerly occupied by Government, where cannon were cast for the use of the army and navy. As it was inconveniently near London, crowds used to press to see the process, and at last a terrible accident occurred. A young man from Switzerland went to see the process. He was an ingenious man; he saw a quantity of water in the mould, and gave the alarm. He said, ‘If you pour your metal into that mould, the water will be converted into steam; an explosion will take place, and perhaps the building will be destroyed.’ They ridiculed the warning, and poured in their metal; a terrible accident ensued, many persons being seriously injured, and the whole building shattered. It was resolved then to remove the foundry from London to Woolwich, where it remains to this day. After this calamity, an advertisement was issued by the Government requesting an interview with this young man, who accepted the invitation, and to his

superintendence was committed the new foundry. At the Wesleyan Centenary Meeting, a descendant of that young man, bearing the same name, then held an important office at Woolwich.

The Foundry is described by John Wesley as a large unsightly brick building, then in ruins; and two strangers said they would advance the money for taking it upon a lease. Mr. Wesley consented, and the place was fitted up. The first place of worship that Mr. Wesley erected was in Bristol; the first place he occupied was in City-road, Finsbury-square. The Foundry, after considerable expense, was fitted up as a place of worship, not quite equal in size to the City-road chapel, but still it would accommodate a very large congregation. Another part of the building was occupied as a day-school; the day-school instruction was carried on in immediate connexion with the first Methodist place of worship in this neighbourhood. A large room was fitted up for the Society. Another room was appropriated to the sale of Wesleyan publications, in prose and verse. They had a Book-Room. I very much incline to the opinion that they had a printing-press; but there is a difference of opinion upon that question. This, however, I know, that on some of the earlier tracts published by John Wesley there is this imprint—'Printed at the Old Foundry, Moorfields.' Whether the printing-press was actually in the building, or in the immediate neighbourhood, I will not say. There was, however, a perfect organization of Methodism. What a subject of contemplation is that Old Foundry! John Wesley has given us an account of the manner in which public worship was conducted after the place was opened; especially by himself. He did not begin the service with a hymn, but with a

prayer; after which, he gave out a hymn, and then preached for about half an hour; gave out another hymn, prayed, and concluded. The chapel was supplied with galleries. There were no pews, but benches; and the first in attendance had the choice of the places they wished to occupy. No preference was given to one before another. Men and women sat apart. There the heroes of original Methodism exercised their ministry. There John and Charles Wesley, John Haime, Thomas Walsh, and John Fletcher,—great men, living in the Spirit, and walking in the Spirit,—occupied the pulpit. It is gratifying to state, that the identical pulpit of the Old Foundry we now possess in our College at Richmond. It is used by the students every week; and I trust that the spirit of the old Preachers who occupied that pulpit, will rest upon our young men who are now training for the ministry.

About 1777, the lease of the Old Foundry expired; and it was deemed requisite that a chapel should be built instead of it. Mr. Wesley survived the erection of the City-road chapel some thirteen or fourteen years. Connected with this place was his dwelling-house, the house where he expired. His honoured remains were brought into this chapel the day before his interment; and it is stated that, during the day on which they lay here, business was generally suspended along the City-road, and few carriages of any kind could pass, so numerous were the crowds who attended to look on the face of that venerable man after the spirit was gone to the heavenly paradise. And then, to prevent excessive crowding, and perhaps some dangerous accident, his interment took place at the early hour, I think, of five o'clock in the morning."

Revivals and Awakenings.

A VISIT TO LONDONDERRY.

RICHARD HARRIS, Esq., J.P., of Leicester, in a Lecture on the Revivals in Ireland, says:—

"We arrived at Londonderry about seven o'clock P.M. We were informed a religious service would be held in the

Masonic Hall that night at eight o'clock. We hastily prepared to go. On inquiry we learned this room was used for worship by a baptist church, consisting of forty members, who, with the exception of two, were all recently converted persons. The church has no pastor at

present. The Rev. Mr. Medhurst, the newly appointed pastor of the baptist chapel at Coleraine, preached an excellent sermon, and we were pleased to find so large a congregation, the room being quite full. The service lasted two hours. After the service we introduced ourselves to Mr. Medhurst, and to some of the members. We were invited to attend a prayer meeting of church members the next night, and gladly accepted the opportunity. We met in the same room at eight o'clock; about forty of the members were present. More than two-thirds of this church consist of men, and most of them young men. After an hour had been spent in praise and prayer, *six or seven of the new converts engaging in prayer*, I was requested to address them. I did so, and the subject of my remarks was, 'The sure blessing of God attending the simple effort of His children, when the word was read and prayer offered in simple faith, the motive actuating being the glory of God.' This subject was suggested to me by some questions of one of the members, and I had much liberty in speaking upon it. After this address, one young man gave us an account of the work in which they were engaged. As they had no pastor, they spread themselves about on the Lord's-day, some in the city, others in the country, going from two, even as far as nine Irish miles, to distribute tracts, to hold cottage meetings and open-air services. Ten or eleven of them went into the country *every sabbath* for these purposes, and others were engaged in organizing a sabbath school. Several of the members gave us an account of their conversation. One young man, a merchant in the city, said, 'He had sought his happiness in the pleasures of the world, and was known in Derry as a pleasure-seeking man. His constant cry had been, "Who will shew me any good." His determination was to know the world. He knew he could not do this if he followed the advice of those who wished him to give his heart to God; therefore he *fixed* his heart to do evil; but some time ago he was led to see the vanity of the world, and the wickedness and folly of his conduct, and he gave his heart to God.' Another said, 'He had heard of the revival meetings. His friends and companions laughed at them, but he thought there was something in them, and determined to attend one.

He was interested, and went again and again. Anxiety was felt, and he said to himself, "If I could believe there is a God, I could believe he sent his Son to save perishing sinners." At one of the meetings the minister said he would meet any who were anxious and wished to see him, in the school room at the close of the service. He felt he ought to stay as he had been anxious several days, but went home and sat down to his tea, could eat nothing, his thoughts were about the school room. He heard a voice, as he thought, distinctly say to him, "Go back to the school room," and his former thoughts came again to his mind, "If I could believe there is a God, I could believe he sent his Son into the world to save sinners." He heard the voice again, "Go, and learn there is a God;" he arose from his seat, and hastened out of the house regardless of all around him, and made his way back to the school. He there found a little girl crying to Jesus for pardon. The prayer went to his heart, and he began to pray and to call upon Jesus; and he learnt there was a God and a gracious Mediator, and he received the blessing of pardon. Another young man said, 'He stood there as one of the fruits of the revival. I have been for several years the master of the assemblies, and of the balls in this very room. About twelve months ago I went to one of the revival meetings for the purpose of scoffing, and to find merriment in seeing the stricken people. At my side a boy uttered the piercing cry, which must be heard to be understood, of the sin-stricken ones; the cry *pierced* my heart, and sent me home in wonder and fear. The next night found me at the meeting with different feelings; towards the close of the service, the person conducting said, if any present were anxious and wished to be prayed for, they were to stand up; he stood up, he did not know how it was, it was an indescribable impulse. He found the people all praying for him, and he knew he had never prayed for himself. He went home to pray. He had a long struggle with sin and satan, but after two or three weeks he found the peace he sought in the atonement of Jesus, and now he was, by the grace of God, through faith, one of the members of Christ and of his church, and united in the same room with his brethren in singing the praises of God. "Go tell your friends in Eng-

land," he said, "that you have met in the Masonic Hall in Derry, thirty persons who formerly met here for dancing and other sinful pastimes, now uniting and singing praises, and offering prayers to the throne of the Almighty." I was told by the brother-in-law of this young man; that soon after his conversion, he had broken a partnership in a lucrative concern because his partner would not consent to cease selling one article of grocery that was mixed, and sell the genuine article instead. I stayed in Derry at the house of a friend whom I had known many years, and who was an active member of one of the Presbyterian churches. He informed me that Derry had been visited with the gracious out-pouring of the Holy Spirit's influence, and that many hundred converts lived in their midst who had confessed a good confession, and were faithful exponents of true religion.

All around Derry for twenty miles, or more, the work had spread and was

still going on. Many places were mentioned, but more especially one, the town of Letterkenny. There the whole district was (if the word spiritually can be used) on fire. We were informed that the spiritual and moral improvement of the people was most decided, and every candid person would admit it. Although it was Derry races, and we passed through the greater part of the town in the morning, and passed through the principal thoroughfares on our way to, and from the Masonic Hall, at night, we only saw one drunken man. When I left Leicester, the races were being held there, and I am sorry to say, before two o'clock in the day I saw several, and I could not help contrasting the two places. Whilst I am speaking on this subject I would add, although I walked through Belfast city on three or four occasions, and was out at night at other places attending meetings, I saw no other drunken man."

Narratives and Anecdotes.

ITALY AND THE POPES.

THE *Paris Presse* has the following striking article on the Papacy and Italy, showing the antagonism between the two from a very early period of Italian history:—"The Papacy," says the *Monde* this morning, 'has always lived in peace with Italy; and so long as Italy remained christian she surrounded with respect the Sovereign Pontiffs.' To express one's-self thus one of two things is necessary—either the *Monde* knows very little of the history of the Popes, or else it calculates largely on the ignorance of its readers. Not only has Italy not always lived in peace with the Papacy, but, on the contrary, she has been the country where the Popes have met with the strongest and most constant opposition. Dating from the accession of John VIII. (A.D. 872), they have been at feud continually with all parties. In the course of the 103 years that elapsed between the death of Formoso in 896, and the election of Sylvester in 999, there were twenty-nine popes, eleven of whom were strangled or assassinated, three died in prison or exile, fourteen

were only popes in name, and one could only reign in the society and with the protection of the famous Theodora. This woman, marching at the head of a powerful family and party, commanded as a Sovereign in Rome, where she disputed the authority of her relative, the deacon Sergius, who aspired to the Papal chair. Conquered and driven out repeatedly, Sergius, on being supported by Adalbert, the Marquis of Tuscany, returned as conqueror to Rome in 904, as Mahomet had done to Mecca; he had himself proclaimed Pontiff, and was reconciled to Theodora, who gave up to him her daughter Maroza or Marietta, by whom he had some children. These women, braving public indignation and popular riots, disposed of the Church, made Popes and had them strangled, until Maroza was herself thrown into prison by her own son Alberic, who turned his brother John XI., son of Sergius III., out of the Pontifical see. To Alberic succeeded, in 955, Octavian, who, uniting the temporal with the spiritual power, made himself Pope under the name of John XII.; and what a Pope! He was

half a pagan, laughed at the sacrament, blasphemed like a Turk, and led the life, not of a priest, but of a soldier. He was deposed by Otho I., reascended the pontifical throne, where he took a horrible revenge, and in 964 was assassinated, having been caught in *flagrante delicto*, like Alexander of Medici. To the Marozza family succeeded that of the Crescentius family, descendants of Theodora II. The tragedies continued, and with them the old disturbances, assassinations, and exiles. Rome offered the spectacle of the old barbaric regencies. Otho III. put into the chair his cousin Gregory V., who kept himself in it by terror, and died by poison. For 300 years the Roman Church was a battlefield. Constantine, brought to the chair by force, was turned out of it by force, for Adrian III. deposed him and had him assassinated. Adrian I. commenced his pontificate by chastising the crimes committed under his predecessor. Leo III. took to flight to escape assassination. Pascal I. had two dignitaries of the Church murdered in his own palace; Sergius II. had John, his rival, cut to pieces; the election of Benedict III. and of Nicholas I. brought about an insurrection and almost a schism; Leo V. and John X. were strangled; John XI. was deposed and imprisoned; Stephen VIII. died of his wounds; John XII. was stabbed to death; Benedict V. died an exile in Germany; Benedict VI. and John XIV. were assassinated by Boniface VII., and he was massacred in his turn by the frenzied people; Gregory V. was expelled and then incarcerated; John XVI. was deposed and put to death. The rebellion against Benedict IX., who was expelled for his crimes, as Pope Victor III. himself acknowledged, was smothered by Conrad. But the peace only lasted six years, and the Pope had to take to flight again. He returned to Rome a second time through blood and over the dead bodies of his sons; he maintained himself in power until 1045, the period of his third flight. We have hitherto spoken only of the revolutions of the Romans. In 1057 began at Ancona a series of revolutions in the other towns of the Pontifical State. The Romans have risen in insurrection 150 times against the Papacy; the Roman States, taken in a lump, 111 times. To give an idea of the obstinacy of the Romans in re-

jecting the temporal dominion of the Papacy, we will limit ourselves to reminding our readers of the principal facts since the twelfth century; the deplorable end of Arnold of Brescia in 1155; the exile of Alexander III. in 1159; the splendid episode of Rienzi in 1347; the general insurrection under Boniface IX. in 1375; the new Roman republic proclaimed by the people in the time of Eugene IV. in 1434; the conspiracy of Stephen Porcari, under Nicholas V., in 1453; the general revolt of the provinces on the death of Alexander VI., in 1503; the Roman revolution, under Clement VII., in 1526; the revolution of 1590, that of 1618, and the entire history of the Roman States down to the French Revolution. We have no occasion to recall to mind what was the fate of the Papacy from 1796 to 1815; and no one, except the *Monde*, has forgotten the movements of 1821, 1831, 1843, 1845, 1848, and 1849. All that we can say is that in no country have the people evinced more obstinately the most implacable hatred, the most persistent hatred, of their Government. Such is the fashion in which the Papacy has always lived at peace with Italy. The Papacy in Italy has been, on the contrary, almost always either little esteemed, or called in question, or openly attacked. The Italians have laughed at excommunications, even at the time when excommunications made the whole christian world tremble, and shook upon their thrones the most powerful Sovereigns. When Henry III., being excommunicated, degraded himself at Canossa, the Lombards were treating Gregory VII. as a heretic, simoniac, and adulterer; when Gregory IX. excommunicated the Romans, they drove him out, pursued him with arms in their hand, and compelled him to revoke his excommunications; when Innocent IV. quitted France, after having set Europe agast by deposing and excommunicating the Emperor Frederick II., he entered Rome himself in terror at the threats of the Romans, and did not dare stir abroad from his palace. How many times have not the Venetians, Florentines, Milanese, and Bolognese, replied by war to Papal excommunications? The well-known history of the interdict at Venice is unique of its kind. Even under the wretched Spanish dominion, under the tortures of the Inquisition, Italian anti-

Papism made its influence and strength felt; then it was that Fra Paolo Sarpi wrote. The whole of the Italian literature is notoriously anti-Papal. Dante scourges the Popes; Petrarch does not spare the lash; Boccaccio treats them with contempt; all the Italian romance writers, including Monsignore Matteo Bandello, Bishop of Tortona, have taken for their plots the vices and excesses of the Court of Rome and Italian clergy. Doubtless, we need not speak of Macchiavelli. All, or nearly all, the Italian historians and poets are anti-Papists; Manzoni, despite his genius, has tried in vain to stem the stream; and Cesare

Canto, by an attempt of the same description, lost his popularity immediately. The *Monde* pretends that the war between Italy and the Papacy, between the Revolution and the Church, 'has been excited lately.' The foregoing facts, though very incomplete, being written *currente calamo*, prove that such is a great historical error. The public spirit of the Italians is now what it has been essentially in every age; and one must either grossly ignore history, or wholly misrepresent it for the sake of a bad cause, to dare to affirm that 'the Papacy has always lived in peace with Italy.'

Baptisms.

FOREIGN.

INDIA, Serwy.—Mr. Williamson, the venerable missionary at this station, writes:—"The work of God has been carried on with undiminished energy, except what respects my own personal efforts, for I am not able to walk so far, nor to speak so long as formerly. I had the pleasure of baptizing a young man last Lord's-day, who seems a pious and steady youth. There is some prospect, too, of more coming forward by and by. The Gospel is listened to by undiminished numbers, and, I think, with more serious attention and conviction of the truth of Christianity than formerly, accompanied with less and less faith in their own religious systems." Under a later date Mr. W. says:—"Nearly all our native christians attend the means of grace, especially on Lord's-days, and their conduct has been generally becoming the Gospel. Two persons have been baptized here, and one at Cutwa. We hope they will continue to walk in Christ, as they have received him. Others have applied for baptism, whom we wish to wait some time longer."

Colingah.—The native church in this quarter of Calcutta, under the pastoral guidance of Goolzar Shah, continues to make laudable efforts to extend the gospel, and to support the means of grace. Though the majority of the members are very poor, there are ten who regularly contribute to the church fund. The monthly expenditure, including the assis-

tance rendered to the blind, lame, and infirm members, is about sixteen rupees a month. In the month of December, the pastor had the pleasure of baptizing a young man employed as a draftsman in the Revenue Survey Office. The church was much satisfied as regards the sincerity of his faith and repentance. There are some hopeful candidates for baptism. One of them is a simple and sincere Madras man, who will probably be soon baptized. For some time past, Goolzar Shah has been engaged on the preparation of a Scripture text book, which will be of much use among native christians of all denominations. It is now passing through the press.

HAITI.—The friends of humanity and religion will be gratified to hear that under the vigorous rule of President Geffard, the affairs of this large and populous island are now managed with greater order, and that it is fully open to missionary enterprise. At present the baptists have but one missionary and one church on the island, who is doing what he can to make known the true way of salvation to the people. A member of the church at Jacmel, Diana Ramsey, is governess of one of the government primary schools. "Diana's school may almost be considered as a mission school. She has still a large school, and is being abundantly blessed in it. One of her assistant teachers, once a very bigoted Catholic, seems now hopefully converted to God. Several of the children, too,

appear to be brought to a knowledge of the truth. They have refused the Romish catechism in a body, and Diana, although she never taught it, but allowed it to be taught, is somewhat in a fix about it. The children will have the Bible, and nothing but the Bible; and the parents uphold the children in their decision. We shall see how the priest and the government will eventually act. One thing is certain, and that is that good seed is being sown in these children's hearts, and that more or less fruit will ultimately spring up. Diana is a godly, praying woman, and has the salvation of the children very near her heart." As the result of these labours and the many prayers of the church, the word of God has been much blessed; twelve persons have been baptized, and eight more are coming forward. In the church there is more zeal, more union, more love, and more spirituality. The congregation has also increased. In the surrounding mountains, in every direction, there are men and women who bear testimony to the grace of God. "Send us, oh, send us help!" says the missionary. "We can no longer get on alone; God is preparing this field of labour in such a way as to convince you that you must send more labourers into it."

JAMAICA, Westmoreland.—Mr. J. Clarke writes:—"Mrs. Clarke, myself, and daughter, are blessed with our usual health, and are in the midst of such work as I never before saw or heard of in my thirty-one years' acquaintance with Jamaica. My engagements are from morning to night; and to-day, after six meetings yesterday, I have conversed with fifty-two persons respecting their state, all of whom desire christian baptism, and say they repent of sin, and believe in Jesus. In September my inquirers stood at fifty-five, and only twenty-two of these appeared to be in earnest. Now, I number 425, and have restored twelve backsliders, and baptized fifteen, who gave evidence of what seemed to us to be a true conversion to God. We are examining others for baptism, and in a few weeks hope to baptize more."

St. Ann's Bay.—Mr. B. Millard says:—"We have been going on, quietly but comfortably, anxious to witness but by no means to force a revival. We have baptized twenty persons, and restored thirty-two penitent backsliders; have forty candidates now for baptism, and

about twenty in the penitent class. Our leaders have been working. I try to keep them active; and they have visited all the villages. My sabbath school visitors have also had very interesting meetings throughout the district—in fifty different localities—with the young, urging them to give their hearts to Jesus; and our deacons have also had their share of work. We are hoping to see sinners converted in large numbers, and shall continue in prayer till the Lord bear our cry, and send his Spirit on this portion of Zion, so that his people may rejoice, and sinners turn to the Lord."

DOMESTIC.

NEWBURY, Berks.—The question of baptism continues to excite considerable attention here. At a recent baptismal service our new and commodious chapel was crammed in every part, and many went away because they could not get in. Mr. Drew, our pastor, after a discourse from Deut. xii. 32 and Acts ii. 38, immersed eight believers, six females and two males. Two of these, a lady and her daughter, reside in a neighbouring town, and are members of the Established Church. Another, a young lady, also resides in a town some miles from here, where there is no baptist church; and the Independent minister, although satisfied with her piety, kept her waiting nearly twelve months before he would admit her to the Lord's table, because she had not been baptized, and could not conveniently come over here for that purpose earlier. Yet these are the persons who have so much to say about the strict baptists! The prospects of the cause amongst us were never more cheering than at present. The only great hindrance is the heavy debt on our new sanctuary. We sigh earnestly for its extinction.

T. S.

CARLETON-LE-MORELAND, Notts.—On sabbath evening, March 10, the ordinance of baptism was administered here. There had been no such service in the village for some years, so that it was a comparatively strange thing. We were favoured on the occasion with the services of Mr. Bayly of Newark, who preached a clear and convincing sermon on the subject from the words, "And he baptized him." After preaching, Mr. B. baptized one young sister, very solemnly, into the names of the Father, and of the Son, and of the Holy Ghost. T. F.

TODDINGTON, Beds.—On Lord's-day, Feb. 24, our pastor, Mr. G. A. Willis, preached from "Is not this a brand plucked out of the fire?" and then immersed one candidate upon a profession of his repentance toward God and faith in the Lord Jesus Christ. There was an overflowing congregation; and a feeling of deep solemnity evidently pervaded the minds of the assembly. It may be interesting to state that our young friend had for some time been under convictions of sin, but "his goodness was like the morning cloud and early dew which passeth away." However, hearing the minister give out that hymn from Rippon's Selection, commencing, "Lord, and am I yet alive," he was led to cry for mercy, and God, for Christ's sake, gave him the assurance of forgiveness. May the Head of the church keep him, and cause him to come off at last "more than conqueror."

J. B. D.

BLACKWOOD, Monmouthshire.—On the evening of Lord's-day, Feb. 24, a very large gathering of people met by the side of the Sirhowy river to witness the ordinance of baptism. Dr. Thomas, of Pontypool, preached in English on the proper subjects and right mode of baptism. The congregation was made up of Welshmen, Englishmen, and I believe of some Irish, all of whom listened very attentively. Dr. Thomas then went down into the water and baptized one young sister, whose mother was long a consistent member of this church, but has been many years gone to her heavenly home. After the baptismal service we went to the chapel, which was crowded. Dr. Thomas preached, administered the Lord's supper, and received the candidate. This was a happy sabbath, and many had cause to bless the Lord for his gracious presence.

M. M.

CRADLEY, near Dudley.—Two disciples of the Lord Jesus were buried with him in baptism by Mr. Jeavons, on the first sabbath in March. One of these, an intelligent and active young man, had been an Independent. On March 17, five others, three of whom were young persons from the sabbath school, thus avowed their attachment to their Lord and Saviour. We have more inquirers after the way of salvation.

J. D.

AUDLEM, Cheshire.—Mr. Richard Pike, who was at the time supplying our pulpit, baptized one follower of the Redeemer on the first sabbath-day in March.

R. T.

BEULAH, Monmouthshire.—Since I wrote to you last we have been many times by the river Ebbw witnessing the ordinance of baptism. On Dec. 16, seven were baptized by Mr. T. Evans, late of Llanidloes. Jan. 13, Mr. D. Morgan, of Pontypool, baptized two females. Feb. 10, Mr. T. Lewis, Rhymney, baptized nine. March 10, we met again in the same place, when Mr. E. Edwards, Brynmawr, read and prayed, and Mr. J. Jones, of Merthyr, preached "On the dignity of Christ as a lawgiver," after which Mr. Morgans went down into the stream and immersed one female into the names of the Sacred Three. Her husband was one of the nine baptized Feb. 10. The greater part of the candidates were English friends, and some of them were in the bloom of youth.

M. M.

WOLSTON, near Coventry.—On the last sabbath in December, our minister, Mr. Low, baptized one candidate, who was admitted to church fellowship. Also, on the first sabbath in March, three others were baptized and united to the church the same day. There are many others who are inquiring what they must do to be saved. May they all soon come to Jesus the only Saviour, and, through his appointed ordinance, into the church. The Lord is doing great things for us, through the instrumentality of our minister, for which we are glad.

J. M.

LEICESTER, Carley Street.—On Wednesday evening, Jan. 30, two were baptized, one of whom had formerly been both scholar and teacher in the sabbath school. And on Wednesday evening, Feb. 27, after a suitable discourse by Mr. James to a crowded and attentive congregation, eight more were baptized. Two of these were father and son; and three were husband and wife, and the husband's mother. We hope these solemn services made a lasting impression on many minds.

T. S.

GREENWICH, Lewisham Road.—After a discourse on christian baptism by Mr. Jabez Comfort on Wednesday evening, Feb. 20, our pastor, Mr. Russell, baptized four followers of the Saviour—one male and three females; one of the latter was from India. We expect to baptize again shortly.

B. B.

BRIDLINGTON.—On the last sabbath in February, Mr. Morgan, our pastor, had the pleasure of baptizing three young men, who thus publicly professed their faith in the Lord and Saviour.

L. B.

PADINHAM, Lancashire.—Four young friends from the sabbath school were baptized by Mr. Brown, on Lord's-day, Feb. 24. One of these, a young man, works at Rochdale, seventeen miles off: and yet he is in the habit of coming to the school regularly. On the night his application was before the church, he walked over and returned afterwards, though it was a cold and wet night. The chapel was crowded, and Mr. B. in his discourse refuted some statements made in a tract published by the Wesleyans. We have more on the way. A. B. B.

SUTTON-ON-TRENT, Notts.—The ordinance of believers' baptism was administered here on sabbath evening, Feb. 24, by Mr. Bayly of Newark. A very large congregation listened attentively to a plain earnest sermon from the words, "And that rock was Christ," after preaching which, Mr. B. baptized two females. There are evidences of a good work in this village, and we hope to be able soon to report another addition. T. F.

LEWES, Sussex.—Mr. Haycroft, before he left for Margate, had the pleasure of attending to the ordinance of baptism on the evening of March 1st, when three believers thus put on Christ. Two of these had been long wavering between immersion and sprinkling, until decided by the plain declarations of the Word of God. May all christians so learn to draw the pure waters of truth from the fountain head. T. E.

CARDIFF, Bethany.—Mr. Tilly immersed four males and six females on the first Lord's-day in March. One was the son of a member, and another was the only child of one of the deacons. They were all added. J. J.

ACCINGTON, Lancashire. Blackburn Road.—Ten female believers and two males, after professing to us their faith in the Lord Jesus, were immersed by our pastor, Mr. C. Williams, on Saturday evening, March 2nd. So we still maintain our ground, though a great gun was brought from Birkenhead to dislodge us! E. B.

BEAUFORT, Monmouthshire. English.—We were formed into a separate church in January, and on Feb. 10, Mr. Tovey baptized two believers. We had a large assembly of hearers and spectators, this being our first baptism. We now number twenty members. May the Lord add to us yet more and more. J. W.

MALTON, Yorkshire.—We had a baptism of one believer in the Saviour on Feb. 17; and on Lord's-day evening, Feb. 24, our pastor, Mr. B. Shakespeare, led two more disciples down into the water and baptized them. We had a large and very attentive audience.

SWANSEA.—We are happy in being able to report that our pastor, Mr. Hill, baptized five disciples of the Lord Jesus on the first Lord's-day in March; and that others seemed disposed thus to put on the profession of their faith in Him. J. T. W.

BIRMINGHAM, Aston Road.—Mr. Varley, baptized five disciples of the Saviour, on Wednesday evening, March 6. J. F.

Hope Street.—After a sermon by Mr. Golding on baptism, Mr. Griffiths baptized three disciples of the Saviour, Feb. 24. These, with two other friends, were added to our fellowship. The Lord is blessing us. Our place of worship is now too small, and we think of enlarging it. W. G.

Baptism Facts and Anecdotes.

"I CAN'T FIND IT IN THE BIBLE."

WE now conclude our extracts from the remarks of a writer in the Wesleyan "Christian Miscellany," in favour of Infant baptism. See our last numbers, pages 62 and 94. In our next we may offer some remarks of our own on the extracts we have given, except, which we should prefer, any of our friends will favour us with a notice of them.

"The argument, 'I find no direct

command in the Bible for infant baptism, and therefore I see no necessity to have my child baptized,' proves too much. It goes upon the principle that we are to do nothing which the Bible does not literally and expressly command. Be it so. Where do we find in the Bible any command not to baptize infants? There is not a single passage in which such a command is to be met with. So that those persons who keep their children from

the font because they find in the Bible no command to take them, act directly against their own principle.

The truth is, that the Bible sanctions, and indirectly enjoins, many things which it does not expressly command. There is no instance mentioned in Scripture of a female partaking of the Lord's supper; yet the most rigid Baptist would not on this account exclude women from the table. Neither is there any direct command to keep holy the first day of the week, instead of the seventh; but Baptists universally do this. Again, we are nowhere commanded to teach children to pray, or to send them to school; but no right-minded parent would plead this as an excuse for neglecting these duties.

Thus far, I have supposed that there is no positive command in the Bible that infants should be baptized. But I am much mistaken if a remark made by our Lord about children does not amount to a command to baptize them. Some parents once brought their little ones to Jesus, in order that He might touch them, thinking that even a touch from Him would convey a blessing. The disciples, in the spirit of those who plead, 'I can't find it in the Bible,' supposing that the Saviour would not care to notice children, found fault with these parents, and bade them to go away. 'But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.' 'Of such is the kingdom of God.' This is the remark to which I allude. Its plain meaning is, 'The church of God receives little children.' Now, the only way in which little children can be received into the church is by baptism. So that in this remark of our Lord we have virtually a command to baptize them.

If a public hospital had this notice over its gate, 'Children received here,' it would be an invitation to take children there for relief. No parent of a sick child could say, 'I don't find that my child can be admitted, and therefore it is of no use to apply.'

Putting together all that has been said, it must, I think, be clear to every candid person that there is really no ground for the plea, 'I can't find it in the Bible;' and that a parent who makes this a reason for neglecting the baptism of his child, is guilty of disobedience to God, and does a grievous wrong to that child's soul.

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse:—

'They brought young children to Christ, that He should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.'

WHAT'S IN A NAME?

"An Aukward Mistake."—A few weeks since, the wife of Mr. —, of — street, was confined of a daughter, which progressed very favourably for a time, but recently was so seriously afflicted by illness that its life was despaired of. Under these circumstances it was deemed advisable by the parents to have their offspring christened without delay, and the Rev. —, of — Church, not a hundred miles from Rose-place, was applied to. The reverend gentleman complied with the request, and at once proceeded to perform the ceremony of bestowing a name on the infant. In the hurry unavoidably occasioned by the event, sponsors were not thought of until their services were required, and upon these responsible functionaries being procured they hastened off to the appointed spot without putting many interrogatories to the parents. While waiting the arrival of the officiating clergyman, the following colloquy took place between the sponsors:—'Barney, what will ye call it?' Answer: 'Sure I niver axed what his name was to be.' At this moment the Rev. Mr. — made his appearance, and inquired from Barney what name it was intended to bestow on the child. Barney having replied that he 'niver axed,' the clergyman suggested that it should be called after our hero—a proposition which was immediately assented to by the sponsors, and the ceremony was then completed. On the child being returned to its mother, who had recollected that no instructions were given to the sponsors respecting the name, Barney was asked how the difficulty had been surmounted. 'Why, it

was called after me,' was the reply, which perfectly astounded his interrogator, who explained that the child was a girl. Barney at once sought an interview with the Rev. Mr. —, in order if possible, to rectify this awkward mistake, but the clergyman could only reply, 'Whether it is a girl or boy, the name cannot now be altered.' Our hero conveyed this ultimatum to the parents, showing how matters stood, and recommending them to make

the best of the bargain, for 'little Barney would be quite as useful as a girl to them.'

Liverpool Mercury.

This is only another instance of the humorous perplexities in which some people place themselves by following ridiculous customs. Why could not the parents give the child a name and have done with it? We baptists always do so, and the name we give is just as *christian* as any given by a parson.

Sabbath Schools and Education.

REVIVALS IN SABBATH SCHOOLS.

WHEN perusing various reports of the Revivals in America, Ireland, Scotland, and Wales, we were greatly gratified to notice the frequent mention of young persons having been brought under the gracious influence. We adore the grace of God to aged sinners, but little can they do at the end of life in the service of the Redeemer. But the young, if the Lord permit, have life before them, and under divine guidance and blessing, may do much for the Saviour and the souls of men. What a field, then, do the millions of children in our sabbath schools present to our view, inviting the labours and prayers of teachers! On this important subject a writer in the *Teachers' Magazine* says:—

"The revivals in America, and in many parts of our own land, have awakened in the minds of thoughtful teachers deep concern, that some such gracious operations of the Holy Spirit have not been witnessed in their schools. This has led to the inquiry, how can we promote or bring about a revival, that we may have our hearts gladdened by seeing large numbers of our children brought to a saving knowledge of the truth as it is in Jesus. In some schools this has caused an increase in the meetings for prayer. Dr. Tyng, of New York, says, 'a revival commenced in our weekly Sunday school prayer meeting on Saturday evening. The exercises closed, and the people were dismissed; when rising from my place, I counted sixteen of our youth still on their knees; they were apparently immovable from their position, and in deep emotion. I went from one to the other with a few words of affectionate

conversation, and appointed Monday evening for their special assembly. On the next day I gave notice of this appointment, and more than seventy young persons met me for instruction and prayer. It was the Divine commencement of a very remarkable work of mercy; the result was the addition of over one hundred, mostly from the sabbath school, to the communion of the church. The subjects of that work are now active and earnest christians.

Have we, my dear fellow labourers, given ourselves to prayer? Shall we not penitentially acknowledge how neglectful we have been in attending our appointed meetings for prayer—how unmindful of that preparation of heart before entering upon the engagements of those meetings? Oh! the formality that has so frequently characterized our prayers at the close of the service—the inward satisfaction that a duty has been performed, instead of the fervent breathing out of the soul's desire—the taking hold of Christ—the 'I will not let thee go'—the believing expectation of the promised blessing!

We may look for the Spirit's blessing if there is on the part of the teacher real and experimental piety. How can a teacher enforce that which he is not practising himself? How can the benefits of salvation be portrayed, if not realized in the experience of the instructor? How can the child be affectionately urged to surrender its heart to Christ, if the teacher has not already presented himself, or herself, a living sacrifice? How cold and powerless will be the appeal from one, who is not feeling the truth and the power of what he utters.

There must also be true devotedness

to the work. This involves diligent and careful preparation. The Sabbath's lesson must be the week's study; with earnest prayer in private for instruction, ability to impart, and the Divine blessing; also the wrestling with God on behalf of each scholar. Such a teacher will come to his or her class with a heart surcharged with love, a mind prayerfully anxious; and will not the class take knowledge of a teacher thus influenced, that he has been with Jesus! How marked would be the improvement in our meetings for prayer! Oh, if each teacher in our Sabbath schools was thus earnest; if we were looking for the blessing with the eye of faith, then might we experience the droppings of the coming showers of grace and mercy.

A commander of a British man-of-war, sailing from the Cape of Good Hope, was charged with the convoy of a little sloop of value to England. They were in mutual sight for many days. But a storm arose and separated them. Finally, the armed vessel pursued her course homeward, the captain not expecting to see his little charge again. He entered the channel and anchored off Portsmouth in a fog, with a heavy heart in remembrance of her; but when the thick fog lifted, what was his surprise at seeing the little lost craft anchored safely near his own ship. In equal ignorance of his course, her commander had dropped his anchor there. Ah, what a joyful meeting there will be, with many of our little ones too, when safe at last we see them there."

Religious Tracts.

THE NEW KINGDOM OF ITALY.

How wonderful that we can now write these words. Victor Emmanuel has been invested by his parliament with the title of "King of Italy." There are, however, two exceptions. The pope is yet at Rome, protected by French bayonets, and Venetia is yet held by Austria; but their annexation to the new kingdom is now only a question of time. We rejoice to find that Protestants are availing themselves of the freedom to religious efforts which now exists, to send Bibles, books, and tracts, in the Italian language to all the places to which they can gain access. A writer on this subject says:—

"The work of evangelisation is proceeding rapidly in Italy. The sale of Bibles and religious books exceeds all expectation. Boxes arriving at Naples have been emptied of their contents in a few days. The colporteur now is free to travel the whole length of the country; and book-stalls are set up under the shadow of cathedrals once the strongholds of superstition and error. Next to the 'Pilgrim's Progress' it is said that the 'Lucilla' of Adolphe Monod has been most blessed of God, in showing to the people the duty and privilege of reading the scriptures. To counteract the influence of such volumes, a society has been formed at Leghorn 'in defence of

the Catholic faith through the circulation of good books.' From many a pulpit, round which lately gathered only a listless group, is now launched the fiery anathema that awakens the attention of crowds. A sermon is preached daily against protestantism in the church of San Gaetano at Florence; but the misrepresentations proffered as arguments are noted down by Waldensian students or others, and turned elsewhere into weapons of offence. One day the officiating curé, denouncing protestants 'as assassins and children of the devil,' was stopped by his audience, and compelled to digest his violent calumnies in silence. In another church an Irish lady ventured to verify some scriptural quotations of the preacher by reference to a Bible, and being ordered to close her book, was struck by a bystander on her refusing to do so, the priest smiling approval from the desk. The circumstance soon spread widely in Florence, and the next day the market-people went together in a mass to the lecture, with the Bible under their arms—those who had not Bibles running to purchase them. When the preacher cited a passage, they immediately searched for it in the book; thus declining to accept blows as proof of the veracity of a doctrine, and soon discovering that the expositions of the monk were entirely false. The spirit

of cowardly and superstitious submission has been supplanted by one of free and manly inquiry; and the days of priestly authority are numbered. Daily are there added to the churches such as are saved. Gavazzi is labouring at Naples with great

success, though not without personal risk from the hatred of his opponents, preaching in a small room to attentive audiences. The Bible schools of Turin are prospering, and demands for similar schools are being made from all quarters."

Intelligence.

BAPTIST.

FOREIGN.

WESTERN AFRICA.—The missionaries arrived safe in the little "Wanderers," at Cameroons. The voyage was so pleasant that, with scarcely any interruption, they were permitted to hold daily social worship, the enjoyment of which was much increased from the fact that the sailors were well-behaved, two of them being in christian communion. Immediately on their arrival, they commenced their missionary labours, with pleasing prospects of success. Mr. Diboll writes:—"To-morrow, New Year's-day, five natives will be baptized early in the morning, and in the evening received into communion at the table of the Lord. We will try to carry out the suggestion in the 'Herald,' to have daily prayer for the spread of the Gospel at home and abroad. With our brother Smith I am much pleased. I think we shall find him a good soldier of Jesus Christ, one not unwilling to endure hardness and to labour in season and out of season for the glory of God and the good of souls. In our new settlement (Victoria) we have to contend for every inch of ground; each day witnesses the fall of some giant of the forest, or some of his humbler neighbours in the shrub or brush. In this work we greatly need a supply of good tools in the woodman's line. May I hope that your Association will look at the subjoined list, with a view to supplying us with them."

DOMESTIC.

LONDON, Vernon Chapel.—This place of worship having been rented by a number of friends with the prospect of purchase, and putting it in trust to the baptist denomination, under the pastorate of the Rev. Standen Pearce, re-opening services were held on Wednesday, Feb. 20, when the Rev. W. Landels and the Rev. J. Stoughton preached. Nearly seventy partook of a collation in the school-room, which was tastefully decorated for the occasion—George Gould, Esq., of Loughton, presiding. At the close of the collation the pastor read a paper stating the

circumstances under which he had been induced to comply with the wish of friends, to re-open the chapel for the establishment of a baptist cause. It appears that the place had been closed for nearly six months, and no prospect presented itself of the former church occupying it again. Under these circumstances, that the property should not go to the hammer, and possibly be lost to the denomination for ever, a determination was come to that the place should be re-opened as soon as persons could be found to take the necessary responsibility. This has been done. A provisional committee has been formed, and within a few weeks a church will be organised, on open communion principles, of nearly fifty members. Every agency also is being called into service requisite to the wants of the locality. Clerkenwell contains a population of nearly seventy thousand, whilst the provision made for church and chapel accommodation does not exceed seventeen thousand. The field of labour, therefore, is large, and with careful tillage may bring forth much fruit. On Lord's-day, the 24th, the Rev. T. E. Thoresby and Mr. Pearce preached. As the minister and the committee have nothing to do with past events, it is hoped they will have the sympathy and aid of those who are anxious for the spread of evangelical truths in a dark and necessitous portion of this great metropolis.

LOUGHTON, Essex.—The memorial-stone of a new chapel was laid in this beautiful village last June by Sir S. M. Peto, it having become desirable to pull down the old chapel, and build one larger and more adapted to meet the requirements of the increasing population. A neat and substantial edifice, in the Roman Doric style, has been erected. It is without galleries for the present, but capable of seating 325 persons, and has convenient school-rooms beneath it. At the suggestion of the pastor, the Rev. S. Brawn, the opening services were commenced by the members of the church and congregation meeting in their new sanctuary on the evening of Tuesday, Feb. 12, and holding a special prayer-meeting. The more public opening services

took place the next day, when, notwithstanding the unfavourable weather, many friends from London and the neighbourhood assembled. In the morning, the Rev. W. Brock preached. In the evening a public meeting was held. W. Nathan, Esq., took the chair, and several addresses were delivered. Sermons were preached by Dr. Steane and the pastor on the 17th. The collections amounted to upwards of £50. The contract for the building was £1,645; extra expenses, £250. Including some promised donations, about £1,450 have been raised, leaving a debt of about £450, which the friends are anxious to clear as soon as possible, it being highly probable they will have to erect galleries before long.

COATE, OROS.—An unusually interesting meeting was held at the baptist chapel, Coate, Feb. 18, in connection with the presentation of a testimonial of esteem and affection to the Rev. B. Arthur, when upwards of two hundred persons sat down to tea. The attendance in the evening was very large. W. T. Wallis, Esq., of Shifford Lodge, presided. After expressing the great pleasure he felt in being present, he reviewed the history of the church during the past twenty years. During that time Coate church had always been distinguished for its peace and harmony. He felt there was something peculiarly venerable in a cause that had existed upwards of two hundred years, and had been blessed with the ministry of such men as the Revs. Joseph Collett, Joseph Stennett, (brother of Dr. Stennett), Thomas Dunscombe, M. A., James Bichem, M. A., Richard Pryce, B. Wheeler, and John Jackson. At the present time the Lord was graciously smiling upon them, so that the church was not only in a prosperous state itself, but was the means of carrying the Gospel to many of the surrounding villages. Mr. J. Dutton, senior deacon, then presented to Mr. Arthur an elegant purse, containing thirty-six sovereigns, who expressed his gratitude to them, and especially to Him who had put it into their hearts to do this, and given them the ability.

NEWBRIDGE, Monmouthshire.—The new English chapel at this place was opened on Lord's-day, March 3rd, with devotional services. Several sermons were preached by eminent ministers of the Principality in both Welsh and English during the following week in Beulah chapel, which is much larger, but not too large for the crowds who assembled.

M. M.

PRINCES RISBOROUGH.—Previous to the removal of Mr. Blackmore from this place to Cottenham, his friends invited him to a tea meeting; when they presented him with a handsome time-piece and "Layard's Work on Nineveh."

PRESTON, Lancashire.—A local paper, referring to the visit of Mr. Spurgeon to this town, observes,—“We are informed that not fewer than 6,000 persons were present at the two services conducted by the Rev. C. H. Spurgeon, in the area of the Corn Exchange; and that of these 4,000 were admitted on payment. The total receipts were £211 16s. 1½d.; expenses, £50; leaving a balance of about £162 to be divided between Mr. Spurgeon's Tabernacle and Pole Street baptist chapel. The debt now remaining on the latter place of worship is £109; and to remove this it is intended to issue 109 collecting-books, of £1 each, amongst the friends, in order to pay off that sum during the present year. When the Rev. R. Webb was appointed to the pastorate at this place of worship, it was in a very dirty state and out of repair, and there was a debt upon it of £450. Steps were at once taken to put it in a proper condition, and to enlarge the vestry, which was done at a cost of £150, which, added to the original debt, made a total of £600, to reduce which plans were organized and heartily taken up; amongst these, collecting-books were given to friends, who promised to give or collect during the year sums varying from £3 to £5 each. A bazaar was held, which realised £100. For the same object sermons were preached by Lord Teynham; and, though all belonging to the chapel are of the working class, they succeeded in obtaining during the past year the sum of £409 6s. 7½d., leaving a balance of £190 13s. 5½d., which, as we have already stated, has been reduced to £109. The prospects of the Pole Street baptist church are stated to be most cheering; and the congregation has doubled since Mr. Webb first came amongst them.”

CARDIFF.—Rev. Alfred Tilly has resigned the pastorate of the church at Bethany chapel, and his labours there will terminate on the last sabbath in March. Mr. Tilly intends to build a chapel and raise a baptist cause in Roath, a suburb of Cardiff, where one is much needed, as the population is large, and there is not a dissenting place of worship in the locality. A few of the friends from Bethany have held services there in a room every Lord's-day for some time past, and commenced a sabbath school. J. J.

SHEFFIELD, Cemetery Road.—The General Baptist church meeting here are making an extraordinary effort to reduce the debt of £1,500 on their new place of worship. £500 have been promised; and the Rev. H. Ashbery and the deacons are now soliciting articles for sale in a bazaar on the 30th of April.

WOODHOUSE CARR, Leeds.—New baptist school rooms for 300 scholars, at an expense of nearly £400, are now in the course of erection at this place.

RHYL, North Wales.—We have received a lengthy report of the first anniversary of the baptist sabbath school at this place, and we are pleased to hear of the large and happy meeting they enjoyed; but we have not space, as we have often said, for school anniversaries. Our correspondent adds:—"The baptist cause here labours under great inconvenience: the chapel being far too small and inconvenient, especially in the summer, when thousands of visitors from different parts of England come here to inhale the pure air and enjoy the sea. To overcome this inconvenience next summer and to meet the requirements of the English visitors, the beautiful Town Hall has been taken for twelve months on the Lord's-day, and one of our active brethren has engaged to give lodgings free to any brethren in the ministry who will come to supply the place. Such may correspond with our pastor, the Rev. D. G. Owen."

DERBY.—We have already intimated that the General Baptists now meeting in Sacheverel Street, had engaged a more eligible site on the Osmaston Road for the erection of a new and more handsome structure. On Feb. 18, Mr. Alderman Pegg, who, we hear, has contributed £1000 to the object, presented W. T. Cox, Esq., High Sheriff of the County and Mayor of the Borough, with a silver trowel, with which that gentleman proceeded to lay the "memorial stone." Sir Morton Peto had engaged to do this service, but was prevented. Ministers of various denominations were present. A large and interesting meeting was held in the evening in one of the public halls. We understand that a Bazaar is about to be held in aid of the expenses fund.

ASHBY-DE-LA ZOUCH.—We hear that the General Baptists in this ancient town have at length decided to erect a new place of worship in a more eligible situation. Here that pious lady, the Countess of Huntingdon, resided in a small house at the end of her days; and Whitefield preached on her door steps to the rough crowds who gathered more for his annoyance than for instruction. We have heard aged persons in Ashby remark that the families of those who were prominent in opposing that eminent man either became extinct or sunk into poverty. Sixty years ago the late Mr. Goadby commenced preaching in a cottage, and was pastor of the church and its branches more than forty years.

HORSFORTH, near Leeds.—At a public meeting in the Temperance Hall, on Friday evening, Feb. 16, Mr. G. C. Catterall, baptist minister, was presented with a purse of twenty sovereigns, as a token of esteem for the faithful discharge of his pastoral duties, and his conduct in the public advocacy of social and political questions.

BIRMINGHAM.—We copy the following advertisement from the *Birmingham Journal* of March 23rd:—

"BOND STREET CHAPEL."

MR. CHEW having resigned the pastorate at the above place of worship, the public are respectfully informed that the services will continue to be held as usual."

And so Mr. C. has not taken so much time as we allowed him for bringing matters to a crisis. We have received some statistics pointing out the state of the church, congregation, schools, and funds, when Mr. C. went to Bond Street, and the state in which he left them. They present a sad contrast; but we shall not publish them, as we do not wish to prolong attention to this painful subject. We are satisfied now the chapel is restored to the rightful owners. Some thought us too severe on Mr. C. in some of our former remarks; but we knew what we were doing; and we hope that this circumstance will be a standing lesson to our churches to be more careful in the choice of their pastors.

GREENWICH, Lewisham Road.—A few weeks ago our pastor, Mr. Joshua Russell, was invited to a tea meeting by the members of the church, and presented with a magnificent silver salver, bearing an inscription, expressive of their high esteem and affection. Mr. R. came amongst us in 1844; since when, a chapel has been built for 800 hearers; we have a sabbath school of 400 children, and large bible classes. B. B.

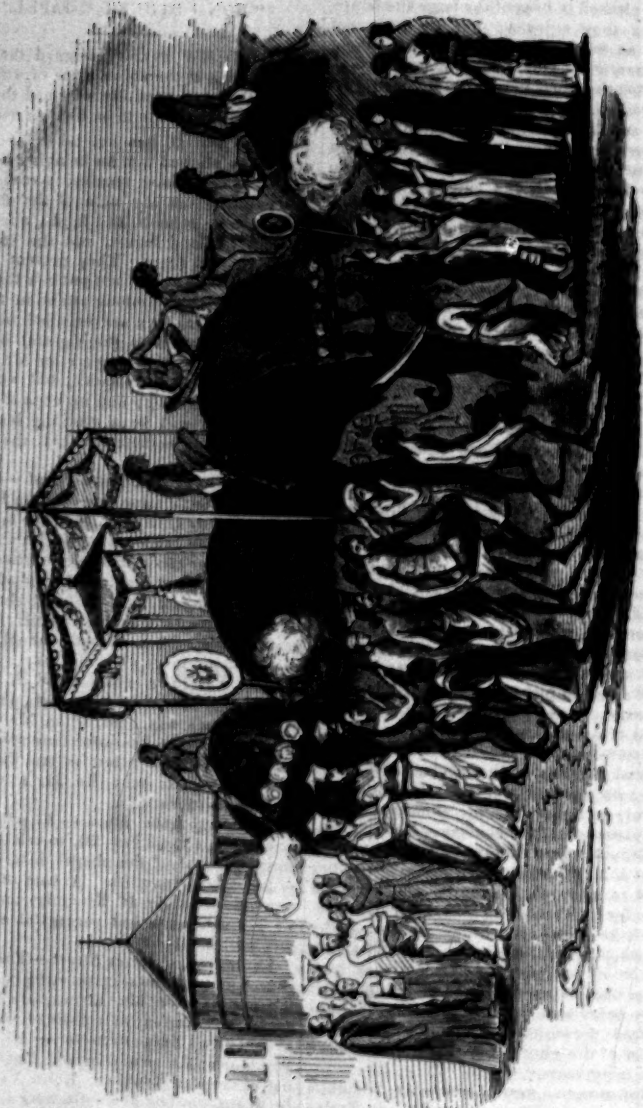
IDLE, Yorkshire.—Before Mr. T. Hanson left this place for West Bromwich, a meeting of his friends was held, when Mr. H. was presented with a beautiful time-piece; and as a token of their esteem several Church of England friends sent Mr. H. a valuable inkstand, with fittings.

PORTSEA, Lake Road.—A public tea meeting was held Feb. 20, to celebrate the entire removal of the chapel debt of £241 within twelve months. A vote of thanks was passed to Mr. H. Kitching, the pastor, for his strenuous and successful efforts to accomplish this object.

LEICESTER, Charles Street.—The baptist church and congregation meeting here under the pastorate of Mr. Lomas, are now engaged in enlarging their place of worship.

RECENT RECOGNITIONS.—Mr. James Watts, over the newly-formed English baptist church at Newtown, Ebbw Vale.—Mr. D. B. Joseph, late of Bootle, near Liverpool, at Cupar Fife, Scotland.—Mr. E. Bailey, late of Melbourne, Cambs., at Salthouse Lane, Hull.

REMOVALS.—Mr. G. H. Davis, of Andover, to Houghton Regis.—Mr. T. Clark, of Pontypool College, to Market Drayton, Salop.



PROCESSION OF KAIL-INDIA

MISSIONARY.

CHINA.—THE INSURGENTS AND RELIGIOUS TOLERATION.

A LATE number of *The Missionary Magazine*, of the London Missionary Society, contains the following copy of an "Edict of Religious Toleration" by the chief of the Chinese Insurgents. The original is written by the young Prince, in the name of his father, on satin, with the vermilion pencil, and stamped with the seal of the Tse-ping-wang, the celestial king.

"Having received the decrees of my Heavenly Father (God), of my Heavenly adopted Father (Christ), and of my Father (the Celestial King), I command all the King's officers both civil and military, and all the brethren, to be acquainted with it. The true doctrine of my Father (God), and of my adopted Father (Christ), is the religion of heaven. The religion of Christ (Protestant religion), and the religion of the Lord of Heaven (Roman Catholic religion), are included in it. The whole world, together with my father and myself, are one family. Those who lovingly and harmoniously observe the regulations of the heavenly religion are permitted to come and visit (us). Now, from the memorial presented to us by my uncles, Kan, Tsan, Chung, and others, I learn that the foreign teacher, G. John and his friends, esteeming the Kingdom of Heaven, and reverencing and believing in my Father (God), and my adopted Father (Christ), to whom he thanks for the bestowment upon us of authority, power, and wonders, of which those who are far and near have reverentially heard—have come for the express purpose of seeing the light, of beholding God and Christ, and of requesting permission to spread abroad the true doctrine. Seeing, however, that the present time is a time of war, and that the soldiers are scattered abroad in every direction, I am truly afraid that the missionaries might be injured by following the rabble soldiery, and that thus serious consequence might ensue. Still I truly perceive that these (missionaries) are sincere and faithful men, and that they count it nothing to suffer with Christ; and because of this I esteem them very highly.

"Let the kings inform all the officers and others, that they must all act lovingly and harmoniously towards these men, and by no means engender contention and strife. Let all know that the Father (God), my adopted Father (Christ), my father, and myself, are one family; and let these men (missionaries) be treated exceedingly well.

"Respect this."

"Note (by one of the missionaries).—The Kan-wang told us that the Chief is

anxious that his son should feel an interest in the propagation of the gospel, and therefore directed him to write it. In the edict the names of all the kings, and all the officers, from the highest to the lowest, are given. As no purpose would be gained by giving and translating these, I have summed them up in the general expression, 'Kings, officers, civil and military, and all brethren.' The expressions 'to the light' and 'behold Christ and God,' are explained in the fact that Nanking is the Jerusalem of the Celestial dynasty. I asked the Kan-wang if the above edict opens up the whole of the insurgent territory—Nanking not excepted—to missionary operations. He replied that it does. He named four missionaries, and said, 'Should either of these, or all come, it would be all right. I know that they are prudent men. I must say, however, that I should be sorry to see indiscreet men coming to the capital. Still, if any missionaries come, this edict binds us to receive them.' Thus, then, the above throws open the whole of the insurgents' territory to missionary work, so far as the insurgents themselves are concerned. Here and there the phraseology is objectionable; still, this point is quite clear; they have done this not in ignorance, but with their eyes quite open to the difference which exists between them and ourselves."

The Directors of the Society add that they have received a further and later letter from their missionary, Mr. John, stating that he has started for the north, in the hope, in connection with Mr. Edkins, of securing eligible mission-stations among the millions who will, by the recent treaty of peace, become accessible to the labours of the christian missionary. They hope also to hear that at least a part of the junior brethren sent out by the society in the autumn of 1859, who have hitherto been detained in Shanghai, will soon proceed to these northern regions and open their ministry of mercy among the people.

THE WESLEYAN MISSIONARY SOCIETY employs 763 missionaries, besides 967 catechists and salaried schoolmasters, on 509 principal or central stations in the West Indies, Canada, Nova Scotia, New Brunswick, Newfoundland, the Hudson's Bay Territories, British Columbia, and Vancouver's Island; among the Irish in their own language; in Gibraltar, France, and Switzerland; in West and South Africa; in Ceylon and Continental India; in China; in Australia, Tasmania, and New Zealand; and in the Friendly Islands, and Fiji. The local preachers and Sunday-school teachers, not salaried, are 12,639. There are 3,962 chapels and other preaching places; 132,726 full and accredited members; and 15,130